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WEEKLY REVIEW.

—THE Rev. T. De Witt Talmage is one of the most popular and attractive preachers of the day. Many thousands attend his ministry, and many myriads read his sermons reported weekly and published in several countries and languages. Yet he has recently made way for a young man of no marked ability and has been content to remain a looker-on in his own Tabernacle, or at all events a comparatively unnoticed worker, while this young man has preached and laboured with such results as are described in the following from Mr. Talmage's own pen:

"Rev. Thomas Harrison, the young evangelist, closes his work at Brooklyn Tabernacle in a full tide of blessings. His services have wrought unparalleled success. Six hundred and seventy souls have, after careful examination, connected themselves with the Tabernacle, while hundreds have gone to other churches, and other cities, and other lands, to profess faith in Christ. Thousands have attended night after night, through the intense summer heat. Some of the characteristics of the meetings have been great quietness, profound convictions for sin, the conversion of many prominent business men, influential citizens, and heads of families by the fifties, the arousal of dead professors of religion, Pauline conversions, stupendous solemnities, and an amount of good incalculable. The whole secret of his success in evangelistic work is, the Holy Ghost accompanies him all the time. More than a thousand have during these few weeks professed conversion."

Here surely is something to arrest attention. It is the Moody marvel over again. The following, from *Zion's Herald* may possibly refer to this same Mr. Harrison:

We have known a young man, thoroughly possessed with the thought that he was called of God to lead men to salvation, that God worked with him, and that results would certainly follow, for whom the schools could do little, whose preaching powers are very limited, and whose exhortations are confined to the narrowest circle of religious ideas. He does little but affirm his call, relate his experiences, announce without question, or argument, or defense, the simple verities of the Bible, and then invite sinners of every age, each sex and of every condition, to rise or kneel immediately, and to pray for pardon and the new birth. We have known such a young man to stand before a congregation of fifteen hundred, many of them the most intellectual men of the land—senators, representatives, cabinet ministers, the President of the United States, and august strangers from all parts of Christendom. His audiences sit awed under his simple and earnest exercises of song, experience, declarations, offers of mercy and passionate appeals to self-condemned and periled sinners to come at once to the world's Saviour. The appeal is short, and the result is amazing. From all parts of the house, below and above, they come forward in crowds to the altar and central aisles. Then come prayers of wonderful earnestness and faith, and something happens. Men go away from the sanctuary with all their passions, appetites, and purposes powerfully affected. A new, higher, and holier

life has burst upon their vision. They love God and their fellow-men as never before, especially those that are of the "household of faith."

The solar system has its comets as well as planets, and when one of them appears blazing through the starry sky, it is the observed of all beholders, and is to the many a more powerful reminder of God than the planets are. So it is with these evangelists who have so little that men are accustomed to regard as influential and powerful, and who yet are used of God to bring to his feet those who have successfully resisted such potent influences as might be supposed to belong to the oratory of a Talmage. These evangelists are used of God to awaken men from their spiritual slumber and bring them to the point of decision for Christ, but not to the upbuilding of the converts. When committed to the care of experienced pastors, and well instructed in the things of the kingdom of God, these grow up to be fruit-bearing Christians; but where this is lacking, it is said, that the majority of these converts return to the world again, or at least fail to make their mark as Christians.

—We have been so accustomed to hear America reproached for violent inroads upon conservatism, forgetfulness of the proprieties of life, and extravagant innovations of every kind, that it sounds a little strange to hear the *New York Observer*, with an air of offended dignity, recommending the members of the Salvation Army that have visited the United States to return to their several countries. The *Observer* says:

The "Salvation Army," as it is very irreligiously called, has done no good as yet, of which we have any knowledge. However it may be in England, we were sure at the outset of its work here, that its methods were not adapted to our country, and that the proceedings would do harm only. Such has been the effect.

Still we are not sure but that the Salvation Army may yet do good in the United States. We will give them a little more time.

—JANUARY 21st, 1780, John Wesley wrote as follows:

"Let there be as boundless a freedom in religion as any man can conceive. But this does not touch the point [of the toleration of Romanism.] I will set religion, true or false, utterly out of the question. That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus. It is a Roman Catholic maxim, established, not by private men, but by a public Council, that no faith is to be kept with heretics. This has been openly avowed by the Council of Constance; it was never openly disclaimed. So long as it is so, it is plain that the members of the Church can give no reasonable security to any government of their allegiance.—You may say, They will take an oath of allegiance; true, 500 oaths; but the maxim that no faith is to be kept with heretics sweeps them all away as a spider's web."

He goes on to show that they who believe in the spiritual power of the Pope, his power

of granting pardon for all sins, his power of dispensation, and who believe that even the priests have the direction of the pardoning power of God, are by each and all of these articles of faith, delivered (when the interests of the church require it) from the obligation to keep faith with those who are not Romanists. Even in the days when Wesley wrote this, just 100 years ago, men were saying, 'English liberty has nothing now to apprehend from Romanism.' He mentions this incident. "A Romish priest came to one I knew; and after talking with her largely broke out, You are no heretic! You have the experience of a real Christian.—And would you burn me alive? she asked. He said, God forbid! unless it were for the good of the Church."

It is well known that every member of a Romish order is absolutely subject to his superior, and he has nothing to do with the question as to what may be his own conviction of right, but only with the superior's *pronunciamento*. Faith of course will be kept with heretics, except when the confessing and dispensing priest declares that the interests of the Church would suffer by it. By a heretic is meant one that does not conform to the Church of Rome. Our readers doubtless remember the case which occurred here in Bombay, the particulars of which were published by us last year, in which the father of a family was kept in perfect ignorance by his wife and daughters of the fact that these daughters had been, many years previously, baptized by a Romish priest, the obligations of matrimony, usually regarded as sacred, and those of childhood, being done away with completely by the word of the priest.

—VENGEANCE is mine, says the Lord. He reserves to himself the right to seek retribution for injuries. In making this claim, he virtually declares that whatever the offence committed by one man against another, the greatest gravity of the offence is against himself, the Sovereign of the universe. When man undertakes to obtain retribution for an offence, he is pretty sure to blunder in it, and in many instances only succeeds in augmenting the injury he has sustained. The papers tell us of a gentleman who lately arrived in Melbourne from Ireland with his wife, a young lady of much attraction, and who, under the influence of jealousy, shot his wife in the Opera House, in the presence of 1000 persons, shot the person whom he suspected, shot another party, and finally himself. He died; the others are likely to recover. In cases of this kind men abhor nothing so much as the public exposure of what they conceive to be their dishonour, yet here the injured man takes care to make all the world acquainted with it. Those whom he shot, if really guilty, are not likely to be brought to repentance by the course pursued, but on the contrary are likely to curse not their own sin but his madness, and rejoice that he is out of the way. If there is to be punishment, it will be far more likely to be effectual,

if inflicted by a public tribunal, than if by the injured party. Leaving out of view the particular case just mentioned, and having regard the innumerable instances in which resentment is awakened for some offence, real or supposed, we remark that the only thing that is really worthy the name of retribution is when you bring a man to condemn himself deeply for what he has done, and this is not secured by punishing him, but by showing him kindness. What led him to injure you? A feeling of hate or dislike or at all events, the absence of love. Now if you can inspire him with feelings of affection towards you, he will bitterly condemn himself for having injured you or insulted you. If you come to him with a cow-hide, you are not likely to seem more lovable in his eyes; a revolver will not at all convince him that he did wrong in harming such a man as you are. No, you must try to show him that you have traits of character that entitle you to his affection. That repentance which is awakened by fear is not genuine; it is just a sham; the only repentance that is worthy of the name is where a man is brought to see not merely that he had committed a mistake but done what was wrong. If somebody has done you a wrong, you must cast about for some opportunity of showing him the kindness and generosity of your nature, hitherto overlooked by him. If thine enemy hunger, feed him; whatever he most lacks bestow it on him. In doing this, you will simply be doing what your Lord and Master requires you to do, and if the other man is not benefited by it, still, it is God and not you who is to rectify wrongs and he will surely do it in his own time and way.

Few books have been more read than Mr. Spurgeon's "John Ploughman." He is about to publish a second book of the sort entitled "John Ploughman's Pictures." At the meeting of the Bombay Temperance League, last Tuesday, the Rev. Mr. Blackie entertained the audience by reading a chapter from the forthcoming book. Several other gentlemen addressed the meeting, at the close of which a considerable number came forward and signed the pledge.

We are asked by a correspondent our opinion of a story in a well-known Christian paper published at home, about a diver who expressed the opinion that God was not at the bottom of the sea, and then, when he next went down, saw a tract in the month of an oyster bearing the words Thou, God, seest me; words that proved the means of his conversion. We share the doubts of our correspondent regarding the truth of this, not because we doubt the power of God, but because we do not think that God uses such means of making his power known. The tracts that we are familiar with, would soon become pulp in salt water. We often see religious stories that appear to us legendary, and would wish that editors would insist upon authentication. Then there are some professional writers of religious fiction, who entertain us with thrilling stories of conversion, and at the same time help us to understand how the apocryphal Gospels came to be written and read. We are often hindered from transferring some interesting stories to our columns by the impression that they possibly are unauthentic.

Our paternal Government have allowed the Bombay Municipality to declare their intense dislike of the C. D. Act, but have

proceeded to introduce it all the same. How many doors it opens for unprincipled persons to practice upon the fears of the simple, may be inferred from the fact that already a man has been sentenced to 6 months' imprisonment for personating a police officer in the attempt to get money from a woman. We may suppose that where one woman would know how to baffle such a scheme, others would not.

We are by no means 'the oldest inhabitant,' yet we can well remember the time when the English Government was not ashamed to appoint days of humiliation and prayer when those who were so minded, might unite in supplicating God to avert disaster from the realm. The English nation never did any thing that so much commended them to the good opinion of the people of this country as when they thus recognized their dependence upon a higher power. In no way could the English nation ruin their prestige in this country more effectually than by discarding, as they have done for the last quarter of a century, the practice we refer to. This is a day when the belief in man's sufficiency (everywhere represented as idolatry in the Scriptures) had got complete possession of the minds of those who rule. How can God prosper the country when this is the case? The credit of success would all accrue to man, and increase his alienation from God. "Cursed be the man that make flesh his arm," says God.

The series of meetings under the auspices of the Bombay Missionary Conference last week, were better attended than any previous meetings of the kind, and may be regarded as decidedly successful, thanks to the wise arrangements and untiring zeal of the gentlemen to whom the matter was committed. On Friday evening there was a large member of Native Chr. ladies and gentlemen and the reunion of these with European Christians constituted a very pleasant feature, one that we would like to see more frequently introduced. A number of objects illustrating the domestic life of the Hindoos were placed on a table and attracted a good deal of attention. There was some Vernacular singing and speaking and a good deal that was not Vernacular—to this country. The Rev. Mr. Jeffrey gave an interesting account of the Irish Presb. Missions in Guzarat. Addresses were also made by the Rev. Messrs. Gladwin and Park. The special object of these meetings is to interest professing Christians in the Mission work carried on in W. India, and bring them to recognize their responsibility to identify themselves with the same, as far as possible.

We should have noticed before this the 2nd part of "What is in the Satya (true) Veda?" by the Rev. Baba Padamanji, in Marathi, published by the Bombay Tract and Book Society. We noticed the 1st part of this in May last. This treats of the early historic notices in the Bible, Jewish history, prophets and prophecies, miracles, the law, the Gospel, the Saviour, the Holy Spirit, the Christian life, the Church, heaven, hell, resurrection, and judgment. These two little books are well fitted to be put into the hands of enquirers, and others desirous of having a brief outline of the teaching of the Bible. The T. and B. S. have also published a new edition of the Rev. N. Sheshadri's Marathi tract on "Sin, its Nature and Results."

We have received the following from the Rev. L. Bissell, Am. Mission, Ahmed-

nuggur, and would ask for it the attention of our readers:

"I was speaking with you last week about the possibility of getting help for the poor in this district. I find on my return here that the distress is increasing.—The rains still hold off. Government I trust will open relief works soon, and thus help the able-bodied who can work.—But there are many of the aged, the widowed, and fatherless who cannot work.—Many orphans are casting themselves on us for a piece of bread.—A few of these we have taken into our school, but our funds admit of no more.—If any of your readers can help at this time, we shall gladly apply their gifts to relieving the wants of the perishing.—We shrink from the terrible prospect of another famine, but we know the Lord doth not willingly afflict, and He will send relief in the best time."

We have already made mention of the pilgrim ship whose Captain abandoned her at sea, off Socotra, under the expectation that she would soon sink, with her cargo of 936 souls on board. The peril of the ship only made the presence of the master more necessary; we naturally expect that they who accept the responsibility of the post of ship-master, will be true to their trust when the hour of trial comes. The master of the *Djedda* had lately married a wife, and it was natural that he should be anxious for her preservation; but this certainly could never justify him in abandoning the vessel in the only boat that she seems to have had. By the by, how is it that Governments allow these pilgrim ships to go to sea with their hundreds of passengers without seeing to it that they are adequately supplied with means of rescue? Certainly, they ought not to be allowed to carry more persons than they have boats to disembark them in, in case of wreck. A kind Providence saved the poor Mahomedans who had been so cruelly abandoned, and the frightful catastrophe which the Captain anticipated for those whom he had left behind, was mercifully averted, through the assistance rendered by others; but a feeling of indignation is naturally awakened by the self-preference that made this man to act in disregard of the multitude committed to his care. But let us make an application of this incident to spiritual matters. We profess to be followers of Christ who sacrificed himself for his enemies; we have received from him a commandment to care for our fellowmen, sacrificing our own interests in the endeavour to get them saved; are not many among us forgetful of this obligation, and chiefly concerned to make things pleasant for themselves and families and near friends? Are there not many who in the last day will reproach these Christians with their dastardly conduct in leaving them to perish, and living for themselves? Some indeed are going forth to the rescue of the abandoned, exposing themselves bravely for their rescue; but how many are there in this country, needing to traverse no seas to reach the heathen, and yet scarcely remembering them enough to pray earnestly for them.

Some of those who forwarded to the Supreme Government a Memorial asking for a Factories Bill that shall guard the interests of the operatives have been addressing Government again on the subject, enquiring at what stage the Bill has now arrived, and if it has been further amended, etc. Such

questions are perhaps not very welcome in the region of red tape and circumlocution.

—“AN answer kindly required to the question in Berean Lesson for Aug. 29, Why did our Lord pray a third time?” All that we can say on the subject is that he had received no definite answer to his previous entreaties, and therefore urged his suit once more.

—We have received a prospectus of a weekly journal to be called “The News of the World,” to be published in Calcutta, Oct. 6.

LETTER FROM REV. NARAYAN SHESHADRI.

Hongkong 3rd August 1880.

DEAR Brother in the Lord.

In my last letter I gave you an idea of my progress as far as Pinang. Well, since that I have been at Singapore, Hongkong, Canton, Hongkong again, Swatow, and I had to return once more to Hongkong. For the last fortnight I have been seeing a good deal of Chinese life.

Singapore seems to have had some sort of connexion with India, as its name सिंह Lion and नगर Town would indicate. The entrance into the harbour was very grand. The scenery both on the Sumatra and Malacca sides was lovely.

Singapore has more and better traces of modern European civilization than Pinang or rather English civilization. As I went into the town of Singapore, I discovered to my left along the slope of a hill, with a sign board, the Malaya College where instruction is imparted through the medium of the English Language! A few hundred yards on the same side of the road, another large building with the following sign board “The Malaya Vernacular School.” In the town of Singapore there is a large handsome building with the sea in front of it, which adds so much to the beauty of the house and health of the hundreds of scholars who study therein. It is called “a Free School” by which it is meant that the school is for all classes of people, Malayas, Chinese, and Klings or the Tamil speaking people who have come over from Madras. As the Chinese form the largest portion in the population their young men attend the school in larger numbers than those belonging to the other classes. The Chinese possess excellent imitative powers and they make excellent writers, draughtsmen &c. Besides the above named buildings there are several other public edifices such as the Cathedral, the court house, government house, Roman Catholic Churches, an Episcopal Mission Church, and an English Presbyterian or Scotch Church. Most European gentlemen have fine houses on the tops of hills and driving to them must be very lucrative to the Malaya and Kling cabmen.

Singapore has been lit with gas lights for the last ten or twelve years, whereas your Poona friends as yet know nothing of this luxury!

You will be gratified to hear that even in these far off isles of the gentile nations the gospel of God's grace has for years been proclaimed without let or hindrance. Would that the number of preachers could be increased a hundred fold. The arch-deacon Hose, who is at present the Bishop's Commissary, seemed greatly interested in the mission work of the Church of England. India has sent out another representative preacher from the Southern Presidency in the person of the Rev. W. Gomes, B.D. Though this gentleman bears a Portuguese name he is a *bona fide* native of Southern India. What his forefathers were forced to do by the Portuguese government in times past, he now joyfully professes the name of Jesus and preaches in Malaya, Chinese and in the language of the Klings. He has a good deal of experience in mission work having been for 13 years on the island of Borneo. He

was educated in Bishop's College in Calcutta. I was glad to recognize in both the Rev. Mr. Balla Vendrum of Pinang and Mr. Gomes of Singapore representative evangelists from my own fatherland.

The English Presbyterian Church, under the pastoral care of the Rev. Mr. Aitken, carries on evangelistic work in the island amongst the Chinese speaking population. Mr. Aitken is very anxious to do more in this direction and his congregation have very generously come forward to support an ordained missionary if they can get one. They have written to their Convener in London and ere long they hope to welcome a missionary amongst them of the kind they need. Mr. Aitken says that no fewer than 60,000 Chinese emigrants are annually registered as coming to Singapore, and thence, going to different directions. A good many of these come from places in China where they have heard the gospel and, if there be earnest minded and efficient labourers at Singapore, a great deal of good may be effected. It is astonishing what vast numbers of Chinese emigrate to different parts of the world. They are a wonderful people, very active, very industrious and very ingenious. They are also very frugal. It is a lamentable thing that so many have taken to opium smoking. They don't care for drink. I have not as yet seen a Chinese overcome by drink.

While coming from Singapore we were in fears of being overtaken in a typhoon, (*Typhoon* seems to be nothing more than a great ३३११ of our Konkani sea-men in Western India,) but have been safely brought to this place; You have heard of the disasters that have occurred in Manila, destroying a good deal of life and property.

I am thankful to say that I enjoy excellent health. You will be pleased to hear that I am making a good use of my English in addressing large numbers of Chinese congregations, of course through interpreters, in Hongkong and Canton: but more of this in my next letter.

With warmest Christian regards to yourself and all enquiring friends.

I remain,
Sir, yours affectionately.
NARAYAN SHESHADRI.

WE have been favoured with the following communication to which we would invite the attention of our readers:

It is I believe already well known that the brethren Revs. J. S. Inskip, W. McDonald and G. A. Wood contemplate a journey around the world as representatives of the National Camp Meeting Association of America. They are now in England, and are meeting with great success there. They have engaged passage for India, to sail on the 9th of October. This will bring them to India about the first week in November. The object of their coming is not sight seeing nor pleasure seeking but to preach the gospel of our Lord Jesus Christ. The experience of full salvation for all God's children will be made prominent in their work but they will also seek to lead sinners to Jesus. They are regular ministers of the Methodist Episcopal Church, yet from the beginning of their work in connection with the National Camp meeting Association they have had the co-operation of Christians of all denominations.

We trust that these brethren will receive a hearty welcome from the missionaries and other Christians workers of all denominations, in Bombay and throughout India.

Arrangements have been made to furnish board and lodging for all who may wish to attend the meetings from stations outside of Bombay at Rs. 1-8 per day. Full particulars will be given hereafter.

D. O. Fox.

The Bombay Guardian.

SATURDAY, SEPTEMBER 4, 1880.

INTERNATIONAL BIBLE STUDY.

September 12th, 1880. Matt. XXVII. 8-20.

“THEY departed quickly with fear and great joy.” They had seen the angels of God and a great awe was upon their spirits. The fact that it was necessary for angels to come from heaven to announce the fact of Christ's resurrection showed how near to utter failure the faith of Christ's apostles had come. Christ might reasonably have anticipated, after all that he had done to prepare his chosen ones for his death and resurrection, that they would have been at the sepulchre watching for his blissful resurrection. But though in the garden his sweat had been as it were great drops of blood, yet learned he obedience by the things that he suffered; the gratifying manifestation of faith which would have been afforded by their expectation of his resurrection was withheld, and it was necessary that heaven should interpose to replace the severed link between Him and those by whom he was to reach the world.* And there was even another extraordinary link needed to restore the communication between Christ and the apostles; angels first, and then women were the evangelists of the resurrection. In this event we may find a prefiguration of the real fulfilment of Psalm 68: 11. ‘The Lord gave the word and great was the company of those that published it,’ where in the Hebrew, ‘they that published’ are women. The Lord gave the word on the morning of the resurrection, and among all the sons of men not one was there to receive it. The angels saw their opportunity, and eagerly sought the honour of announcing the glorious salvation which Christ had purchased by his death. But the honour of evangelizing the apostles of Christ was reserved for the sisters. They were not merely assigned the precedence of all human evangelists, in respect to time, but also in respect to those whom they addressed; the Gospel message conveyed by them was to the apostles of Christ. Surely there must have been a lifelong sense of humiliation on the part of these, because of the failure of their faith and the strength of their fear of man, making them prisoners in their well-locked chamber, at the very time when God was bringing faith his Son from the grave.

“Did run to bring his disciples word.” How beautiful upon the mountains, said the evangelical prophet, are the feet of them that bring good tidings. What is beautiful is the swiftness with which they run, showing their intense desire for the deliverance of the captives of sin. So Aaron ran into the midst of the camp, with burning incense making atonement for the transgressors and arresting the progress of the plague. To be shod with the preparation of the Gospel of peace, is to have this earnest solicitude for the salvation of men that will compel us to fly quickly to their relief, no matter what the intervening mountains of difficulty may be.

* We are told that many saints arose when Christ arose. May we entertain the opinion, that some of these were employed by our Lord as angels, (messengers) to announce his resurrection?

"Jesus met them." 9. What honour is thus put on the work of evangelization. Jesus himself appears to those who are speeding with great joy to make known his return from the grave. And evangelists of all times and of all degrees, need not be surprised if, when with all their heart they fly speeding with the message of salvation, Christ himself appear to them. Who were these women? Mary of Magdala, Joanna the wife of Chuza, Mary the mother of James and Josés, Salome mother of James and John, and certain others whose names are not mentioned. How glad they all must have been that they went to the sepulchre that morning. Ah, if they had only gone in expectation of the event; but this was far from their thoughts.

"Tell my brethren that they go into Galilee." If the apostles had received the testimony of the women, and believed that Jesus had risen from the dead, they would, without any delay, have hastened away to Galilee, and their first interview with the risen Saviour would have been there. Here is an instance in which the Saviour's plans were modified because of the failure of faith in his disciples. In consequence of their unbelief, he changed his plan, and met them in Jerusalem, not only once but a week later also. Instances of the converse are given in the Gospel, as when Jesus healed the servant of the centurion without going to his house. The unbelief of Christians has doubtless made church history to be a marvellously different thing from what the grace of God would have made it.

"The watch showed unto the chief-priests." 11. These were Roman soldiers, but knowing that they had been engaged at the instance of the chief-priests, they went to these with the account of what had taken place. These priests had exercised themselves in the resistance of conviction, till they were adepts in it. They could not imagine a reason why Jesus, if really the Son of God, should how allowed them to put him to death, why God should have reserved the proof of his interest in him, till after he was dead and buried, so they accounted for the earthquake and the apparitions as they had previously accounted for Christ's miracles. But they dreaded the effect of the report these men might make, and gave them much money that they might say that the disciples had come and stolen the body while they slept. To confess that they had slept was to expose themselves to the penalty of death; but the chief-priests undertook to secure them against this.

"Then the eleven disciples went away into Galilee. Then;" this adverb of time is not in the Greek. Matthew's Gospel was first written, and contains such a selection of the incidents and teachings of our Lord's ministry as was specially needed by the post-pentecostal church. The appearance of Jesus upon the mountain in Galilee, was, as regards the number of those that saw him, the most important. "Some doubted." There were above 500. Some of them who were on the outskirts of the crowd doubted, not because there was any want of proof that this was Jesus, but simply because of the difficulty of finding a reason for Christ's having undergone the terrible ignominy and pain of the cross. It was not till after the outpouring of the Spirit, that the disciples came to understand aright the divine significance of

his death. Better than all the appearances of the risen Saviour, the descent of the Spirit served to certify the fact of the resurrection.

FULLY TRUSTING.

(Communicated.)

SHE said "I weep for joy," and the tears rolled down her cheeks. "My soul is so full of peace. I take every thing to Jesus and He fills me with such perfect peace. I am so happy. I do not believe any one is happier than I am. Sometimes at home I have to weep my joy, I receive such blessings from my Saviour. The other night I was called to visit a sick friend, my children were all sick, and I at first thought I could not go. Then I thought I could give them to Jesus. So I asked Jesus to take care of them while I went. After returning I found that they had slept sweetly without giving the servant any trouble at all." So she went on telling me how good Jesus was, and how happy she is, fully trusting every thing to Him. My own heart said, Glory to God. This is the overcoming faith that we all need. Take every thing to Jesus. This saint of the Lord has passed through fiery trials, and does have much to contend with. But she has learned the best way to contend. On her knees. There is where Jesus fought His mighty battles. There is where we all must go if we would overcome. A praying heart is a loyal heart.

Fully trusting. How much it implies, and how much it comprehends. Fully trusting is waiting for power. It is not indifference; just the opposite. It is a renunciation of self entirely, and a sweet dependence on omnipotence. The Apostle tells us to "Rejoice ever more and pray without ceasing." Such an experience all may attain. But not while sin abides in the heart. We cannot rejoice nor be in a spirit of prayer unless our wills conform to God's will. We cumber ourselves too much with matters that ought not to burden us. We allow the spirit of the Devil too often to occupy our thoughts, and thus become manifest in our actions. Imaginations of evil stir up latent bile and cause us trouble and sorrow. Charity thinketh no evil, just this kind of charity ought to be in every one that bears the name of Christ. Were there more of this among God's people, the means of grace would not be so often neglected. There would be more of the Divine Spirit manifested in them if He was more fully in us. We would be happier, and more good would be done every way. Not much can be accomplished for God unless we have His Spirit. The more we love Him the more we will love each other. "Some Christians have little love for each other, because they have little for Jesus and the Father in Heaven." In fact herein is the whole secret that causes so much dissension, strife, and bad feeling among us at times. Get God fully in the heart and every thing will move along gloriously. Christ said "without me ye can do nothing." Let us not forget that fact, for it is most important. We must need have all imaginations cast down. Fully trusting in God this will be accomplished.

As Christians there should be union and fellowship. There are Churches that are doing no good because these elements are wanting. The minister may be loyal and true but the traitors in his camp cause de-

feat. No general can successfully serve his sovereign if his officers are against him. No minister can accomplish much with the Church members at variance. The devil is a power outside that demands all the attention. But when he gets inside it is dreadfully bad. Let every member fully trust in God and no devil can get into the Church. Let love be the ruling motive of every heart, in every Church, and a tidal wave of salvation would roll over the world such as the world has never known. We often ask ourselves why there is so little advance made in our day in the cause of righteousness. But every one can best answer the question by looking within. Strongholds of sin pulled down, and cast out from within ourselves, enables us to cast them down outside of ourselves. We so often pray "Thy kingdom come," and at the same time have really no desire for it to come. Look within, examine the desires that possess you, and the motives that cause you to act. Are they merely selfish? If so, repent and pray for cleansing; you are in a terrible state. Get fit to die and you will be fit to live. Live as you pray and you will live right. Now this is a personal matter entirely. The nearer you live to God, and the more fully you trust in Him the better your community, your Church, your family, and yourself will be. Dead Churches are an abomination to God. We fear many Methodists will be spewed out of His mouth because they have only the name to live.

L. R. J.

THOUGHTS ON REVELATION. IV.

"AND there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. xii. 7, 8.

In the tenth chapter of Daniel we learn that Daniel spent three full weeks in prayer, mourning before God and fasting. He was interceding for his people, at that time subject to the Persians, who had taken Babylon. He then had a vision of a glorified man who says to him: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard and I am come for thy words. But the prince of the kingdom of Persia withstood me 21 days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." See also v. 20. Who then is this Michael, who comes to the help of the Son of Man, the Saviour, in the conflict with Persian heathenism, that there may be liberty for the children of Israel to return to their land and rebuild the temple? Mi-ka-el, in Hebrew, signifies 'Who is there like God,' and is the expression of that faith which, repudiating all reliance upon those influences and potentialities upon which men so much rely, places its hope alone on Him who hath said, Not by might nor by power, but by my Spirit. Michael, one of the chief princes or potencies of heaven, represents in Daniel the power of Daniel's prayer. The 21 days of prayer correspond to the 21 days of heavenly resistance to the heathenism that would so naturally have continued to keep the worshippers of Jehovah in their Babylonian captivity. In like manner the two witnesses clothed with sackcloth are re-

presented as having power to shut heaven and to smite the earth with all plagues; not directly and visibly, for then they would not have been in sackcloth, but by means of the promises which they pleaded. Will not God avenge his own elect who cry day and night unto him? As the Philistines were visited with plagues when they kept the ark of God in the house of their idol, so in the days of Gospel persecution, God fought from heaven, with many judgments, against those who were trampling on his image in the persons of his people.

We are now in a position to see what is meant by this war in heaven carried on by Michael and his angels on the one hand and the Dragon and his angels on the other. We have already seen that the Dragon in heaven means political power in alliance with a corrupt system of religion engaged in the persecution of God's children. A standard is set up in the state very different from God's standard; one that true Christians feel they cannot embrace without renouncing the truth of God; all the power of the state is available for the upholding of this false standard, and for the overthrow of those who refuse to conform to it.

Michael and his angels represent the power opposed to this malignant power by those who are enlightened from on high and feel that they must obey God rather than man. The manner of their fighting is very plainly indicated in the 11th verse: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The weapons of their warfare were not carnal but spiritual, and mighty through God. When laws were promulgated requiring men to do something that was forbidden in the word of God, or forbidding them to do what the word required of them, enjoining some article of faith that the Christian conscience felt to be incompatible with the teaching of Scripture, they were obliged to refuse the required conformity. They were then subjected to pains and penalties, that they might be forced from their position; if they were still 'contumacious,' severer pains were inflicted. Then were fulfilled the words of Daniel xi. 33-35:

"And they that understand among the people shall instruct many; yet they shall fall by the sword and by flame and by captivity and by spoil many days. Now when they shall fall, they shall be helped with a little help; and many shall cleave to them with flatteries. And some of them of understanding shall fall, to fry them and to purge and to make them white, even to the time of the end: because it is yet for a time appointed."

In this passage mention is made of the first preachers of the Gospel; of the persecutions; of the little help under Constantine; of the corruption of religion; of succeeding trials in which the faith of some fails, and that of others is confirmed and illustriously exhibited. Michael and his angels represent the celestial power of those who maintained their faith in the presence of all that men could bring to bear for its overthrow. They loved not their lives unto the death, but gladly laid them down rather than renounce the teachings of the Master: they overcame by the blood of the Lamb; at the cross of Christ they drank in the spirit of the Leader, and learned from him to conquer by resisting not evil and committing their cause to Him that judgeth righte-

ously. 'And by the word of their testimony.' True Christianity would have prevailed in the earth and the gates of hell would have prevailed, if an opinion had then obtained which many now favour; that men may love and serve God in their hearts and say nothing about it. The dragon and his angels would have obtained a great victory, if those who believed the word of God and disapproved of the tenets declared to be authoritative, had kept their convictions to themselves and said nothing significant of non-conformity. But no, the same Spirit of God who showed them the narrow path of life, constrained them to deny the truth of those things that were promulgated by the State-Church. And as fast as men and women consented to die rather than renounce their convictions, others were raised up to continue the same testimony.

Some ask us scornfully where our church was during the middle ages. Well, our church is the church which is built upon the foundation of the apostles and prophets, the witnessing church of Christ's true people. Every body acknowledges that persecution went on through all the middle ages, in fact, from the 7th century to the 18th. Now where there is persecution, there are two parties, the persecutors and the persecuted. There were nonconformists throughout all these ages. Our church was with these persecuted ones, these nonconformists, engaged in fighting with the Dragon and his angels, with the whole armour of God.

REMINISCENCES. LXXXIV.

EXTRACTS from the diary of 1844-5:

When we engage in prayer is there in us a disposition to do all that in us lies for the accomplishment of the things we pray about? Are we ready to be co-workers with God in the matters mentioned? This question was asked last night in the prayer-meeting, and I for one might have answered with a decided negative. I cherish the very sins I pray to be delivered from, and am not prepared to give a cordial welcome to that divine Spirit whose presence I so urgently ask for. I know, as truly as I write this, that the day I pray for will never dawn until I am ready in heart, soul and mind to fight against the things I now cling to.

Sept. 10. "Sanctify them through thy truth; thy word is truth." However much we pray, if we do not at the same time address ourselves to the Bible, as to a treasury of accumulated grace, our prayers will be unavailing. When Jesus said, I have given them thy word, he meant that this should make up to them for his departure. If the Bible is God's word, sent down to us from the throne of grace, there is certainly every reason that we should consider ourselves in the presence of God when it is open before us. I am tormented by my sins; I pray much to be delivered from them; I find no perceptible relief; they sometimes even seem to tighten their hold upon me; why do I not give myself more to the works of my Maker? My prayers must necessarily be nugatory if I slight his word. They that hunger and thirst after righteousness, will always find a rich banquet there. Let me never forget, oh Father, that thy word is Truth, and thy Truth is sanctification.

It is well that the reader should be in the secret of the failure here spoken of. When H. prayed he was attending to his own feelings more than to Christ, and calling himself to account for his wandering thoughts; his hardness of heart, his inappreciation of the truth. When he read the Bible, it was

the same thing; his self-consciousness was never laid aside; he was always looking after his sins to see if they were diminishing, ever looking into his own heart for some consolatory change. It is to-day a matter of unspeakable thankfulness that God so persistently and absolutely thwarted him in his endeavour to find something cheering in himself.

"Neither pray I for these alone, but for them who shall believe on me through their word." Could not the consideration that the Son of God remembered me in his prayer, check that abominable waste of time every day induced by silly or wicked imaginations long drawn out, captivating and most pernicious?

"Father, I will [not, I pray] that they also whom thou hast given me, be with me where I am." Who can be otherwise than touched with the condescension of our Saviour in speaking of us as gifts of the Father to him. "And this is the Father's will, that of all which he hath given me I should lose nothing." Lose nothing! What more could we have? Did the human imagination ever conceive of any thing that would have rendered the love of God more evident than it is in the Gospel. Who can imagine an additional evidence? And yet I heard an educated person the other day speak of the vindictiveness of the Deity exhibited in the N. T. A Deity who condescends to instruct as well as to threaten, whose accents are almost invariably tender and persuasive, and whose warnings are among the chief of his loving-kindnesses, the scope of all being that the hearer should give up a nest of never-dying vipers now in possession of his heart. Were an immense legacy bequeathed to this person on condition that he should change his name, would he consider the terms vindictive?—I pray God to forgive him, not to remember these words against him; he knew not what he was saying; I pray that he may be delivered from his ignorance, that the true accents of Scripture may fall upon his ear, convincingly, savingly. God have mercy upon him, even as He has had upon me his companion, who am partially the cause of his deep-rooted and confirmed skepticism.

12th. "He went forth with his disciples over the brook Kedron, where was a garden into which he entered." When I think that I was once permitted to cross that brook and enter that garden, I, who was then an unbeliever, a scoffer, a rebel against God, it seems wonderful that God should have spared my life, spared it for such great things. I write without the least emotion what ought to overwhelm with amazement and admiration. I was filled at that time with contempt for the blessed Jesus, and perhaps, in all the heathen and ignorant population of Jerusalem, there was not one who was not nearer to the kingdom of God than I was. The ways of the Almighty are altogether wondrous. Surely it is not his design that I should be this insensible, ungrateful and indeterminate follower of Jesus.

Matt. VI. 1-5. To whom does property belong? To man or to God? If to man, then of course it must be unjust to take it away from him, or him from it. But God does this, and we see no injustice in man's mortality. Every reasonable man allows that the very ability to stretch out our hand, is from God that we are every moment dependent

upon him, and all we have and are are his. So much money is so much power that God has given into our hands for the promotion of his own ends on the earth, for the exercise of mercy. To employ this power for other ends is to place yourself in opposition to the benevolent Almighty, and give your approbation to oppression and injustice. We are responsible for all the misery we might relieve.

Act. 3. Entered the U. Theological Seminary this day. This day marks a most important era in my life. I have now declared to the world my intention to become a teacher to them in the name of Jesus Christ. Is it not time for me to become a Christian in the core of my heart? Shall I wait for any additional obligations? Can I conceive of any? If I should now continue to be the lukewarm and selfish disciple I have been of late, shall I have any reason to expect that the divine life shall prevail in me, in days to come? The present typifies the future.—The mercy and long-suffering of God have abounded towards me, even as my ingratitude has abounded towards him. It is a wonder that his chastening hand should be withheld as it is. Let me ignore to-morrow. To-day, let me set myself resolutely against that legion of sins that make continual havoc of his holy influences within me. To-day, let me begin to live by faith.

I have entered upon a most solemn and sacred vocation, even God's own vocation, the salvation of men. Let me attain to some right estimation of this. Let me know the dreadfulness of my responsibilities. Let me feel continually that it were better for me not to exist than to mispend my time, or surrender myself at all to the flatteries of Satan. Let me remember that the eternal lot of human souls is doubtless depending upon the manner in which I pass the present hour.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"To the Editor of the *Bombay Guardian*."

SIR,—No work of Dr. Wilson's bearing the title of the "Aboriginal Tribes of India," of which the Rev. G. K. Gilder, would, according to the last issue of "The *Bombay Guardian*," like to have the loan, is in existence. Mr. Gilder probably meant a posthumous work the precise title of which he did not recollect. It is the *Aboriginal Tribes of the Bombay Presidency*, printed at the Govt. Central Press 1876. In this work, which has also been reviewed in the *Indian Ant.* VI. p. 233 seq. Dr. Wilson describes eleven tribes only.

The *Aboriginal Tribes of the Central Provinces* have been described by the late Rev. M. A. Sherring in his *Hindu Tribes and Castes* in 2 vols. 1879. Only after works are produced by degrees on the Aboriginal tribes of every portion of India, it will become possible to give accounts of all the Aboriginal tribes. The subject is vast and the work which will exhaustively deal with it belongs to the future.

Yours &c.,

E. R.

[Through inadvertence we omitted the word Western. A work by Dr. Wilson on the subject was published many years ago, but whether in this country or in England, we cannot now say. The edition of 1876 may have been a reprint. *Ed. B. G.*]

DEAR BROTHER IN CHRIST,—When I was a "little-child" of only 2 yrs. 3 m. old your issue of the 21st Dec, 1878 was put into my

hands. In it was an extract from "Times of Refreshing" headed "Christ, the Power of God."—I had then already had some special experience of His power as the Saviour from sin.—For, having been to sea for 7 years of my early life, I had, like too many sailors, a swearing, blaspheming tongue; so much so, that, from sheer habit, oaths used to flow from my lips on every occasion, and often unconsciously. But, from the day,—from the very hour of my conversion this was taken from me. Not through any effort or watching on my part, for, so ingrained was the habit that no amount of determination on my part would have sufficed to entirely free me from it. It was just the Lord Jesus giving me a taste of His fullness, the first fruits of His Spirit. I had often wondered at His gracious dealing with me in this matter, for my passionate temper was but little, if at all changed; and it constantly failed me, so that opportunities were not wanting, when, but for the restraining power of His Spirit, I should instinctively have fallen back into the old habit. But, I failed to learn the lesson this was intended to teach me; i.e. that Jesus alone was sufficient for me. And so I had gone struggling on, asking Him to help me to overcome it, and finding myself time after time overcome by it.

Such was my state when your issue above referred to was put into my hand. In it the writer says—"I saw also that one of my great and many defects, and the cause of many defects, arose from my having asked the Saviour to come and aid me in conquering, instead of asking Him to conquer." This brought new light into my soul, it was no longer to be my own efforts supplemented by Christ, but Jesus only.

A few days later, a friend, who did not know that this subject was engaging my thoughts, sent me a little book called "Christ our strength" which set forth the same teaching only more fully;—and, a week or so later the little tract, a copy of which accompanies this, reached me from a relative in England. Thus from three different sources the teaching was poured in by the one Teacher. The precious truth on this most blessed subject appeared to me to be so simply and plainly stated in "Only trust Him" that I at once procured from home a number of copies nearly all of which have been given away.—Of the few copies I have left I send you one in the hope that should you think it worthy of being made more widely known through your paper it may be blessed to the building up of others as it has been to mine.

Yours in the Faith,
D. J. P.

Bhandará, C. P. 29th August 1880.

P.S.—"Only trust Him" was written by the wife of a Clergyman of the Church of England.

THE NATIVE CHRISTIAN ASSOCIATION.

DEAR SIR,—In last Saturday's *Bombay Guardian* you said you were informed that the movement to form a new church in Bombay apart from the missions, was in connection with the Native Christian Association, that a proposal for a church on undenominational principles had been made (to or by the Association?) and that your informant, who was a member of the Committee, thought it best to withdraw when he became aware of this movement. As this statement, incorrect as it is, is calculated to create in many minds a prejudice against the Association, I consider it incumbent on me to assure you that no such movement has taken place in connection with the native Christian Association, that no such proposal ever came before the Committee, and that neither the Committee nor the Association can entertain the question of organizing any church, it being alien to the objects and constitution of the Association. If, notwithstanding all this, the Association or its committee will decide to take part in any movement of this kind, I think I will also feel myself under the painful necessity

of withdrawing from that body with which I am now so vitally connected. But the fact is that I have not the least ground for apprehension that such a contingency will ever arise.

Yours sincerely,

SHAHOO DATT KUKDE,
President of the Association.

Tank Street, Byculla; }
September 2nd 1880. }

NOTICES.

RECEIVED for Grant Road Church; from A. F. Rs. 20; A. J. 20; H. T. 1; J. N. H. 12.

Received for House of Hope, from E. H. E. Rs. 20; J. E. M. 5.

APPOINTMENTS for to-morrow: Grant Road, 8-30 a.m. S. Smith; 6 p.m. D. O. Fox.—Dean Lane, Fort, 11 a.m. I. F. Row; 6 p.m. O. Shreves.—Mazagon, 11 a.m. G. Bowen; 6 p.m. W. B. Wright.—The Lord's Supper at Mazagon in the morning; at Grant Road and Dean Lane Hall in the evening.

Epitome of News.

SATURDAY, AUGUST 28.

—Press Commissioner: A partial rising of the Khan's troops occurred last night at Khelat. The mutineers, about 144 in number, did little damage and went off, taking the Chappar Ziarat road to Shorawak to join the army of Ayub Khan at Kandahar. Four hundred of the 78th Highlanders, now en route from Sibi, will be detached to remain at Khelat for a time to restore confidence. Mr. Duke accompanies as Political Officer.

—Mr. Firth, who was, for the last few months of our occupation of Kabul, stationed there as Post Master, has been appointed a superintendent in the Postal Department, and transferred to southern Afghanistan. He is with general Roberts' force.

—*Times of India*: The Missionary Conference came to a conclusion last night, under the presidency of Mr. H. E. Jacob, C.S. The meetings have been largely attended, and it must be a great satisfaction to the promoters that their exertions have been met with so much success. The proceedings last evening began with the well-known hymn of Bishop Heber's "From Greenland's icy mountains," after which followed some addresses and a few other hymns. The Rev. Mr. Gladwin spoke of his experience in Northern India, a Native Christian from N. India addressed the assemblage in Hindustani, a large number of natives being present. The vernacular hymns were much appreciated, the executive department consisting of an interesting group of Hindus with *sitars*, *saranges*, &c.; and were greeted with applause at the conclusion. The Rev. Mr. J. M. Douglas, whose name was on the bill, was unable to attend owing to indisposition; but his place was ably taken by the Rev. Mr. Jeffrey, who gave a spirited account of the working of Missions in various parts of Guzerat. The Rev. Mr. C. W. Park was the next speaker. He was very happy in his illustrations, and invoked the Europeans to give their moral support in missionary labours for the conversion of the peoples around them. Prayer by the Rev. Mr. Bowen, and the doxology brought the proceedings to a close.

MONDAY, AUGUST 30.

—The details of the battle of July 27 (Khushk-i-Nakhund) are published to-day, 34 days after the event.

—The latest news from Manila is to the effect that the shocks of earthquake stopped on the 29th July, and confidence was being restored. There had been 12 persons killed, 25 mortally wounded, and 152 slightly wounded.

—*Times of India* Corr.: My experience of toughened glass tumblers is that one burst in my hand some time ago as it was being filled with ordinary drinking water, *not iced*. It went off with a loud report like a pistol, but did no damage; it simply collapsed in my hand and fell like powder to the ground, none of the pieces being larger than a pea.

—The *N. Y. Evangelist*, noticing a work on Puritan Nomenclature, says: "Laying supreme stress on moral qualities and states, and hoping to make themselves a peculiar people, they introduced a nomenclature calculated to keep them and their children constantly reminded of their duties, privileges, and hopes. The registers of the sixteenth and seventeenth centuries teem with such names as Faith, Hope, Charity, Patience, Experience, Endurance, Temperance, Truth, and Honor, Confidence, Constancy, Thankful, and Victory. Then came the compound names which provoked the railery of Jonson and Fletcher and other wits, such as Good-gift, More-fruit, Ino-merit, Free-gift, and Long-patience. Praise-God-Barebones has achieved historical renown. Safe-on-high, Sorry-for-sin, Learn-Wysdome, Weep-not, Search-the-Scriptures, Be-faithful, and God-reward are not of unfrequent occurrence in the church records of the time. Some of these names migrated to this country at an early day. Desire was a passenger in the Mayflower. Indeed, in that historic company were Humility Cooper, Remember Allerton, and Resolved White. Elder Brewster's two sons were Love and Wrestling, and Fear and Patience were his daughters. Indeed, the old parish records of New England are sprinkled with these Puritan names, which represent the moral ideal and faith of a people whose virtues were as conspicuous as their singularities, and contributed more to England's greatness and America's freedom than their most appreciative descendants claim. Names are not things, but they suggest things; and the names of a great people enshrine its aspirations and reveal its moral quality."

TUESDAY, AUGUST 31.

—We are favoured with a copy of the *Indian Railway Travellers' Guide* for September, published at the *Bombay Gazette* Office.

—*Madras Mail*: The Rev. A. H. Arden, the Secretary Church Missionary Society, Madras, writes to us:—"When giving a short account of those who had fallen in the recent sortie from Kandahar, you mentioned that the Rev. Mr. Gordon was probably 'some Roman Catholic clergyman.' Allow me to correct your mistake. He was a missionary of the Church Missionary Society, and no doubt was well-known to some of your readers, as he resided in Madras for a short time, and was associated with the late Rev. D. Fenn, in working the Palaveram Mission. A few particulars regarding him may therefore be of interest. He was well connected, and had considerable private means. After being for some time a curate with Dr. Marsh of Beckenham, he came out as a Missionary to India under the C. M. S., and was located in Madras. Ill health compelled him to return home; but as soon as his health was restored he proceeded to Lahore to assist the Rev. T. French (now Bishop of Lahore) in his Divinity School. When our army was ordered to Afghanistan, he took the opportunity of visiting that country, and proceeded to Kandahar. This year he paid it a second visit in company with Bishop French. The latter after a time left again for Lahore; but Mr. Gordon remained behind, and appears to have met with his death whilst attending to our sick and wounded soldiers, in whom he always took a deep interest. During all the years that he laboured under the C. M. S. he never accepted any salary. He not only gave all his services gratuitously, but frequently made large donations to the Society's General Fund. He was a man of very frugal habits, and his great self-denial won for him the truest respect. Though

he was a man of considerable power, he never sought great things for himself; and when a Bishopric was offered to him in Australia, he preferred to remain at his post in India, doing the humbler work of an evangelist. He was a great traveller, and, if I remember right, his letters from Persia during the famine and from various places on the Euphrates, appeared in your columns." Another correspondent writes of Mr. Gordon:—"I have seldom seen a finer specimen of a man. He tramped all the way to Kandahar and back to India. He used to walk thirty to forty miles a day. He was much liked. On the occasion of Lieutenant Willis being stabbed by a Ghazi at Kandahar, Mr. Gordon escaped the fellow's knife by the merest chance. In him, a good and brave man has fallen."

—*Bombay Gazette's* political orphan: It is most comfortable to think that even if Government were disposed to send another expedition to Kabul, the strength of the fortifications we have left behind with the money, arms, and ammunition, would render the attempt almost impracticable. The Government of India is a Frankenstein that may well tremble before the monster it has created.

—Press Commissioner: News from Kandahar, dated 25th, states that Ayub Khan has completely abandoned the investment of the city, and withdrawn his whole force to a position on the Argandab, due north of the city. The news of the approach of the Kabul forces is known to have reached him. Lieutenant MacLaine is still a prisoner in Ayub's camp. Continued efforts are being made to obtain his release. Later news states that on the 25th a working party buried the bodies of the officers and men killed on the 16th. Major Vandeleur, 7th Fusiliers, has died of his wounds. From Ayub's camp it is reported that he wished to retreat to Girishk, but was prevented by the Kabul troops. A foraging party has brought in a large quantity of fodder. General Roberts's force marched from Khelat-i-Ghilzai to Jaldak on 25th. News from Basawal states that Fort Ali Boghan was evacuated this morning by our troops. The country is perfectly quiet, and the troops healthy.

—A Hindoo idol, of copper, representing a woman with four arms, has just been unearthed near Orenburg. Archaeologists believe it to have been the prize, several centuries ago, of some of the Mongols who invaded India, and to have been conveyed in course of nomad wanderings to the spot where it was discovered in the Orenburg district.

—The sensation incident of the fortnight before the Australian mail left was a dreadful shooting case, which occurred in the Opera-house on the night of the 24th ult. Mr. J. J. MacGregor Greer, a gentleman newly arrived from England, shot his wife and M. Soudry, one of the French Exhibition commissioners, with whom she admitted she had been intimate. He then fired a third revolver shot into his own head. Mr. Greer died in the hospital last Saturday. The coroner's jury returned a verdict of "temporary insanity." M. Soudry and Mrs. Greer, though seriously wounded, are recovering.

—An American paper says: Mr. Anthony Comstock may have made mistakes in his efforts for the suppression of vice, but that is the shallowest sort of a reason why he should be poisoned by an infernal machine, or otherwise put in peril of his life. A box filled with insidious blood-poisoning matter, and mailed to him, was examined by his unfortunate stenographer, who was soon afterward attacked with the symptoms of bloodpoisoning, and now lies in a critical condition. Mr. Comstock has done much good work that could not possibly be done without making many bitter enemies, and it is to be hoped these will not be able to prevent him from accomplishing much more in the same line.

—The August rainfall has been the smallest that has been noted in Bombay for the last twenty-five years.

—A man has been already charged with personating a Police Officer, registering names under the C. D. Act, and has been sentenced to 6 months imprisonment.

—*Overland Mail*, August. 13: According to latest arrangements, Parliament will not be prorogued before Sept. 11.

Lord Claud Hamilton (C.) has been elected for Liverpool by a majority of 1,901—his lordship polling 21,019 votes: Mr. Plimsoll (L.) 19,118.

Sir Hercules Robinson, Governor of New Zealand, has been appointed Governor of the Cape of Good Hope, in succession to Sir Bartle Frere.

Sir A. Gordon succeeds Sir H. Robinson in the governorship of New Zealand.

Two serious railway accidents have happened this week—one to the "Flying Scotchman," by which four persons were killed and about twenty injured; another, on the Midland Railway, resulting in the death of seven persons and serious injury to a number of others.

Amongst the deaths recorded this week are:—Sir P. G. Fitzgerald, the Knight of Kerry; Mr. W. H. G. Kingston; and Mr. R. W. Jackson.

The principle that ministers of all denominations may conduct funeral services in all parish burial-places will be fought for again, and the sanction of the Upper House must be obtained for it. The objection that if ministers who did not belong to the Establishment found themselves in the churchyard they would possibly some wet day be found inside the Church, Mr. Bright met by—"So much the better." He thought it would tend to sweeten life. The Quaker Cabinet Minister must sometimes be presumed to be speaking for himself rather than for all his colleagues, but he evidently had the then assembled House with him.

Dr. Tanner eclipsed his reputation for fasting when he began to show how he could eat. All caution, rule, medical prescription, and warnings were thrown to the winds, and Dr. Tanner within a day and a half after his long abstinence ate voraciously, disposing of three pounds and a half of steak, with bread and potatoes, eating five water-melons, a peach, and an apple.

Hales Place, Canterbury, the residence for many years of Miss Barbara Hales, a Roman Catholic lady, has been purchased by the Jesuits for the purposes of a college. The sum of 24,000*l.* is to be paid for the property, which includes fifty-seven acres of land. The college is to accommodate 150 students.

—The St. Petersburg correspondent of the *Daily News* telegraphs to the journal—"The *Russki Vedomosti*, of Moscow, states that the Pashkoff party hold meetings twice weekly in Moscow. The police authorities, noting the harmlessness of the proceedings, do not interfere. I hear that it has been decided to give relief to the Old Believers, and that measures to this end may be expected in the autumn. It remains to be seen whether the new dissenters belonging to the evangelical movement will be then legally authorized to hold meetings and public worship and deliver addresses.

—Rev. J. H. Shedd, an American missionary at Ordoonia, writes that the Nestorian patriarch, Mar Shimoon, is very actively bitter in persecution. At the time the letter was written he was in Tkhoma, a district where the Gospel has a good foothold. The pastor there had been driven with beatings from the presence of the patriarch, and was in real danger of his life, and of having his house pulled down or burnt by a mob incited by the patriarch.

WEDNESDAY, SEPTEMBER 1.

—Press Commissioner: Captain Wylie telegraphs from Chaman on the 30th that the messenger, who brought Colonel St. John's message of the 26th, says that Ayub Khan, with all his troops, was on the right bank of the Argandab, opposite Baba Wali. A detachment of 400 Kandahari horse and 150 foot was sent

by him to Takhtipul, and this prevents messengers from passing. In the sortie of the 16th, Ayub's loss is said to be very heavy.

From Quetta it is reported that the Marriss made a raid on Mall on the 28th. They were pursued by cavalry, and four of them were killed.

—*Bombay Gazette*: Genl. Phayre passed Dubrai 30th, and is expected at Takhtipal Sept. 1.

—The Str. *Indus* with English Mails left Aden for Bombay, Tuesday, 4 p. m.

—*Indu Prakash*:—"Very strange reports—and they come from most reliable sources—have reached us about the Theosophical Society, which created so much noise lately but of which we do not hear much now-a-days, novelty having lost all its charms. We hear almost all the native members of the Society have given up their connection with it, and Mr. Wimbridge and Miss Bates, the two English, have also done the same. The facts which have led to this rupture—and it is a rupture—are of a very important character, but it is enough for our present purpose to say that this unpleasant ending of philanthropic professions and *Aryavarta et hoc genus omne* is much to be regretted." There is a possibility, we hear, of an action for defamation of character being brought against one of the principal members of this Society.

—The death is announced of Mr. W. H. G. Kingston, the well known writer of books for boys. He died at his residence at Willesden on Aug. 5, at the age of sixty-six.

—We have been favoured with a copy of the G. I. P. R. Monthly Guide with Time and Fare tables, for September. Price, one anna.

—The Rev. J. G. Gregson on Amusements, in *The Star of the East*: The Apostle Paul lays down a clear and distinct principle of action which can be applied to every kind of amusement, namely this: *Whatsoever you do, no matter what, every thing is intended in that "whatsoever," both in work and play—Whatsoever you do, do all in the name of the Lord Jesus.* Do nothing that would dishonour His name, and then *give thanks to God*; that is, at the close of your work and play, you can give thanks to God. There should be no incongruity in the Christian closing the evening's amusement with prayer, giving thanks to God. In other words, we can test every amusement with two words, *purity and health*. Is it pure? Is it healthful? By these two standards we desire to test all amusements, first by the Divine standard, and then by the human. Are they *pure and healthful*? Then let them pass. Are they *in harmony with the life of Jesus*? Then let them pass. Are they of such a character, *that we can give God thanks*? Then there can be no fear of dishonouring God, or injuring the body. We have no sympathy with a religious faith which is so sentimentally spiritual that it cannot condescend to any bodily recreation; we have no belief in Christian life being denuded of pleasure.

—*Word and Work*: MAJOR WHITTLE AND MR. AND MRS. MACGRANAHAN took the services on Sunday last, morning and evening, at the South London Conference Hall. The services were largely attended, and the audience appeared greatly impressed with the message delivered. Instead of returning to America, as was their intention, they have now decided to stay in England, and hold services during the winter, beginning with a fortnight's services at the South London Conference Hall, George Street, Camberwell Green (see Notices of Meetings). After this, they will hold a series of evangelistic meetings at Mr. Varley's Tabernacle, Notting Hill.

THURSDAY, SEPTEMBER 2.

—A vessel having 960 rifles on board, at Cork, was boarded at night by a gang who took possession of the vessel and then left, carrying with them only 42 guns. It is thought that the robber's plans had been frustrated by an

accident, as blood and human hair were found upon some iron rails in the hold into which it is believed that one of the party must have fallen.

—Press Commissioner: A letter from Colonel St. John to General Roberts, dated 25th August, says:—"Rumours of the approach of your force have been sufficient to relieve the city from investment. On Monday night, the villages on the east and south of the city were abandoned by their mixed garrisons of Ghazis and regulars. Yesterday morning, Ayub struck his camp and marched to a position on the Arghandab between Baba Wali and Sheikh Chela, due north of the city, and separated from it by a range of rocky hills." Here the letter ends. Two regiments of cavalry under General Gough reached Robat, seventeen miles from Kandahar, on the 27th ultimo. General Roberts and main body arrived the following morning. On the 29th the whole force halted for a day at Robat, marched to Momund on the 30th, and should have been in Kandahar on the 31st, with the expectation that Ayub might be attacked next day. Colonel St. John visited General Roberts's camp at Robat. Ayub was still at Baba Wali, and had entrenched his camp. The Herati troops are said to wish to retreat to Khaknez, but were dissuaded and have sworn on the Koran to fight. Sirdar Hoshim Khan and Ahmed Ali Khan have arrived in Ayub's camp. Musa Jan is expected shortly. Ayub has written an apologetic letter to General Roberts, making overtures for terms. General Phayre's advanced guard was at Gutai on the 30th, collecting forage. He will push on with his whole force as far as Tuk-i-Pul. From Dakka it is reported that the rear brigade of the Cabul field force will arrive there this morning and will halt there some days.

—A huge octopus was recently thrown upon the shore near Wellington, New Zealand. The length of the body was 9ft. 1in.; the 8 sessile arms measured each 9ft. 6ins. in length, and 20 ins. in circumference, each furnished with 58 suckers. The two tentacular arms, measuring 25ft., were also covered with suckers. Altogether it was the most hideous creature imaginable. It was discovered, not quite dead, by a man who was going for a swim, but who has never shown any fondness for the sea since. The beak and other preservable parts are now in the Colonial Museum.

—News comes from Sydney that Mr. Corby, a dramatic agent, formerly connected with Wilson's Great World Circus in Bombay, and who recently returned to Australia from this country, committed suicide at Rowell's Oxford Hotel in that city.

—*Times of India*: Our special correspondent with General Phayre telegraphs from Chaman on the 30th ult., that that General will probably advance towards Gatai on the 31st. This shows that General Phayre, notwithstanding the disturbed state of the line, has fully come up to the most sanguine expectation in pushing on preparations for an advance from the Kojuk. The most hopeful calculation was, that he might reach Kandahar by the 4th or 5th of September, and he now bids fair to do it. This is most creditable, for it is not with him as it has been with General Roberts, a mere question of marching; he has had to strengthen and render secure the whole line of communication, and that, too, in the face of raids, risings and the threatening attitude of the tribes. He has had, moreover, to provide for the bringing on not only of his own supplies, but also those of the combined forces of Generals Primrose and Roberts. In fact, he has had to perform the task of furnishing these Generals with a base, and had this not been done simultaneously with General Roberts's march from Cabul to Kandahar, that expedition would have been a piece of folly.

—The Troop-ship *Orontes*, 5,600 tons, 2,569 horse-power, Captain R. G. Kinahan, R.N., arrived in Bombay harbour yesterday afternoon and took up her anchorage off the Apollo Bunder. She brings the second battalion of

the 24th Foot (Howards Greens'), and 199 officers and men of the 61st Foot, fifty-six of whom had been drafted from the 37th Brigade Depot at Bristol. Total, 1,073.

FRIDAY, SEPTEMBER 3.

—*Bombay Gazette*: "The statement that the Emperor of Germany has issued a proclamation to the army in which he recalls the memory of Sedan and expresses a hope that the troops will be ready in future war to defend the fatherland, is very ominous. Coming immediately after the Jeremiads in the inspired German papers over the alarming utterances of M. Gambetta and their declarations that those utterances shook the confidence of Germany in the continuance of peace, it is scarcely possible to regard this address of the Emperor to the army as anything less than a direct and calculated provocation to war."

—Same: On the 29th ult., General Roberts was at Robat, and in communication with Kandahar, Colonel St. John and Major Adam having visited the Camp. All is well. Ayub has written an apologetic letter asking advice and saying he wishes to negotiate. He has entrenched himself on his new position behind the Arghandab. His real intentions are not divulged. General Roberts requests General Phayre's immediate advance. The vicinity of Kandahar is clear of the enemy. The supplies collected are sufficient to last up to the 29th of September. General Phayre will communicate with Kandahar on the morning of the 4th inst., *via* Shah Pressund, where supplies are more plentiful.

Press Commissioner: News from Ayub Khan's camp, reported from Quetta by Sir Robert Sandeman, dated 1st Sept., is to the effect that Ayub had been strongly advised by one party to retreat to Girishk, but that the advice of those who urged him not to desert his friends prevailed. Musa Khan and Hassim Khan, with a large following of Ghilzai tribesmen, are with Ayub. There is a tribal gathering under some Sirdars at Takhtipul. The son of Azad Khan of Kharan is with Ayub. Her Majesty the Queen has been pleased to sanction the grant of a special medal for the Afghan war.

—Deaths last week, 403.

—A society has been formed "for aiding Hindu widows in contracting marriages." There will be a secretary in each of the principal towns of India, *viz.*, Lahore, Agra, Calcutta, Bombay, &c., and it will be the duty of the secretaries to keep two confidential registers: one for recording the names and particulars of such widows as may communicate their wishes for marriage (either direct or through their guardians) to one of the secretaries, and the other for those of such gentlemen as may be willing to contract marriage with widows.

—At Raigoon, on Monday, Conductor William Weightman pleaded guilty to all the charges brought against him. The Recorder commented very severely on his conduct as a Commissariat conductor. The accused was sentenced to one year's simple imprisonment and a fine of a thousand rupees, in default six months' further imprisonment.

Selections.

THE MINISTRY OF HEALING.

BY REV. A. J. GORDON, D. D.

"Who forgiveth all thine iniquities, who healeth all thy diseases."—Ps. ciii. 3.

We have in these words a striking instance of what is known as the Hebrew parallelism. It is one of the most rhythmical and beautifully balanced sentences in the whole book of Psalms. But I see in the words something more than the rhythm of poetic measure and the cadence of melodious verse. There is a parallelism of thought and doctrine here. Forth from the Divine fountain flow two streams of blessing—

forgiveness and health; recovery for the soul and restoration for the body; and these are not merely consecutive in God's plan, forgiveness now and healing hereafter,—they are parallel. They move side by side as a double manifestation of the same Divine power. They are not two facts even, but the twofold expression of one fact—the life of God communicated to man, and invigorating and repairing by the same energy both his spirit and his flesh—"who forgiveth all thine iniquities, who healeth all thy diseases."

Considering Jesus Christ now as the manifestation of God's life and grace, let us see how this twofold blessing comes to man through him. Observe, then,—

I. *Christ's two-fold ministry while on earth.*

You have to take only the most casual glance at His life to discover how constantly he exercised a double ministration to men. He healed the sick and forgave the sinner. He fed the hungry with bread for their bodies, and He fed the penitent with bread for their souls. He said to one suffering woman, "Thou art loosed from thine infirmity," and He said to another sinning woman, "Thy sins are forgiven thee." From the day He began His earthly ministry till the day He finished it by entering into glory, two things could be said of Him, and the one just as truly as the other. "Himself took on our infirmities, and bare our sicknesses," and "who Himself bare our sins in His own body on the tree."

And the reason why He carried on for us this double service is obvious. Man is a double being, and Christ could only be a perfect Saviour by meeting and ministering to him in both elements of his nature. There is a wonderful pith and force in that Saxon word "*whole*" as applied to man. "Thou art made whole." Sin has halved us; it has so divided this house of our tabernacle against itself that it must fall. The forgiven soul in a sick body is but half a man: the well body enclosing an unforgiven soul is but half a man. And this dreadful schism in our nature Christ came to heal; not by widening the breach, putting the soul into heaven, and the body in the grave, and dooming them to eternal separation. In that case all the Saviour could say would be, "thou art made half," one fragment of thy dual nature has been rescued and made immortal, but the other half has perished. Strictly speaking, man can never be made whole till he has been made holy—till his sanctified soul has had prepared for it a sanctified body and the two have been remarried forever in the land of Beulah.

How blended and interdependent are these elements of our life—so one that it is almost inaccurate to speak of them even as a duality. The blush of the cheek is but the tide of the soul's emotion breaking upon this outward shore; the smile was on the spirit before it was on the face, and the frown was on the soul before its shadow crept across the outward visage. So truly a unit is man as to his inner and outer being, that none has been able to fix the boundary between the spirit and the body. The coast-line of flesh and blood is so flooded and overflowed by the waves of feeling and emotion which are constantly rolling in from deeps of the soul, and the deeps of the soul are so perpetually stirred by the sensations and impressions of the body, that none can exactly define the bounds of either. And so Christ's action upon man was of that twofold nature which touched his whole life. There went out from Him "saving health" as well as saving grace.

Now we dwell much on the sinlessness of Christ and the power which He thereby possessed of redeeming men from their sins; but have we thought also that He was the only being, so far as we know, who had perfect healthfulness? It must have been so. Sickness is the fruit and consequence of sin, either actual or ancestral. But Christ had neither personal nor hereditary taint. If He knew

pain and suffering of body, it was imputed, not original; it was ours, not His. "In him was life," that divine, unfallen life in which no seed or germ of sickness could be present. Hence those who came in believing contact with Him received healing as inevitably as they received pardon. "And as many as touched Him were made perfectly whole," says the Evangelist. Man in his fallen state can impart disease, but not health. It is the most pathetic comment on our corrupt condition by nature, that sickness is the only thing we have that is contagious. We can give out an infectious disease from our very breath, or through the slightest touch of the body; but who has been able to communicate his health to another? This is the solitary glory of the virgin's Son. Here for once in our poor world is a contagious life. Here is a being in whom an abounding, infectious health is present, so that it only needs the contact of a finger-tip that it may leap like the electric current to thrill and vitalize the sickly body. This spontaneity, this outgushing fullness of the divine healing from the person of Jesus Christ, is to me a fact of the greatest significance. Whatever help man imparts to his brother is through medicine and the vital agencies of nature. If he attempts at all to cure by transmitting his own vitality, he does it only by the most strained and laborious effort, as though the life currents in him were so low and feeble that they must be forced before they can be made to yield even the smallest assistance to another. But not so with the Son of man. His healing was an overflow, not an effort. Witness the marvellous miracle of the woman with an issue of blood. It is a work so unconscious and so utterly passive, that it seems like a miracle spilt over from the fullness of His divine life, rather than a miracle put forth. She came behind him in the crowd and touched the hem of his garment, "and immediately He perceived that virtue had gone of Him," we are told. No effort at healing here; no gathering up of the powers of His divine manhood for the mighty miracle! Where human skill had exhausted itself only to fail, this heavenly man succeeded without even an effort of the will—as though it were an accident of his omnipotence, a spontaneous overflow from Him "in whom dwelt all the fullness of the Godhead bodily."

Have you run through the list of Christ's miracles to notice how often the word "touch" occurs in connection with them? Sometimes it is Christ touching the sufferer, and sometimes it is the sufferer touching Christ. But nothing more energetic or vigorous seems necessary. And this is a striking tribute to the life-giving power of Christ. Great forces need but small conductors to transmit them. The surcharged battery requires only a finger-tip to unlade its mighty energy. An engine needs but a single coupling to transmit all its prodigious force and momentum. And Christ, because He is mighty to save, needs nothing of us but our consenting faith; and because He is mighty to heal, needs only the touch of our faith that all his "saving health" may become ours. Touch, indeed, is but the gesture of faith. It is the visible confession of confidence in the power of Christ to make whole. Hence it is all one whether it is said of the ministry of Christ, that "as many as believed on Him were made whole," or "as many as touched Him were made whole." In either case saving virtue went forth from Him.

You see, then, how all through his life the double ministry of Jesus was in exercise. Men believed on Him and were forgiven; men touched Him and were healed. His abounding grace made instant response to the sinner's faith; His abounding life gave instant answer to the sick man's touch. And so blended and interlaced are these two elements in the ministry of our Lord, that they are constantly crossing; healing emerging in forgiveness, and forgiveness in healing. It is because sin and sickness are so related that grace must take

such direction in pursuing them. Like two converging lines of an angle, each of which when followed leads to the other, so with transgression and disease. Follow sickness back to its remotest cause and you will find sin; follow sin onward to its last effect and you will find disease. Blessed be God, then, that in Christ we have the double man, who could confront and master the double problem. He was the sin-pardoner, who could cleanse transgression back to its original fountain. He was the life-giver, who could reach disease in the last and remotest retreat and heal it. Hence the constant contact and interfusion of these two offices of the Son of God. Re-call that striking instance of his dealing with a man sick of the palsy. The first word we should expect to hear from His lips as He gazed upon the helpless sufferer would be, "Thou art made whole." That was what the man wanted, and that was what the friends who brought him expected. But instead of that "He said to the sick of the palsy, Son, be of good cheer, thy sins are forgiven thee." And when they which stood by murmured in themselves that he had presumed to pardon sin, He asked whether it is easier to say "Thy sins are forgiven thee," or to say "Arise and walk." It matters not to the Lord whether he reaches the body through the soul, or reaches the soul through the body. He is the Redeemer of both. Did the sufferer expect healing and get pardon? Yes, but he got what he asked. The master simply went behind the curtain of the flesh and healed the fountain of the soul's impurity. He laid his hand on the spiritual cause instead of dealing at once with the bodily result. He reached back over all the turbid and troubled streams of disease and physical impurity, and cured the fountain of the heart by His authoritative absolution from sin. And then, as though to humor the ignorance that could not discern the cause, but only the effect, that could not see the pardon is healing in its utmost springs, He adds, "But that ye may know that the Son of man hath power on earth to forgive sins, arise, take up thy bed and go into thine own house." It is the twofold grace of Christ which we discover running through all His earthly life. He is the second Adam come to repair the ruin of the first. And in order to accomplish this He will follow the lines of Man's transgression back to their origin, and forward to their remotest issue. He will pursue the serpent trail of sin, dispensing His forgiveness and compassion as He goes, till at last He finds the wages of sin, and dies its death on the cross: and He will follow the wretched track of disease with His healing and recovery, till in His resurrection He shall exhibit to the world the first fruits of these redeemed bodies, in which "the corruptible shall have put on incorruption, and this mortal shall have put on immortality."

(To be continued).

QUESTIONS WORTH PONDERING.

Why should it be thought a thing incredible that God should raise the dead? Does He not virtually do the same thing, in raising to new life every spring the vegetable world, after its winter's death?

Why should it be thought more incredible that He should raise the spiritually dead, and raise them to newness of life by hundreds and thousands at a time?

Is the power of God *exhausted* in the occasional conversions with which we are contented nowadays?

Could not He who converted three thousand sinners by one sermon at Pentecost, blotting out their sins, and illuminating and quickening them by the Holy Ghost, work on the same grand scale even now?

Could not the Lord, who then added daily to the church many thousands of people, "multitudes of both men and women," and great companies of priests, making them obedient to the faith, could He not do this still?

And could He not convert sinners now in as marked and decided a way as He did in those days?

The first great batch of Christian converts were gathered from amongst Jerusalem sinners, murderers of the Prince of Life. No small obstacles had to be overcome in their case, but gigantic prejudices! Sins of the darkest dye had to be blotted out, and hearts of the hardest millstone to be broken and softened. Yet they "gladly received the word, and continued in the apostles' doctrine and fellowship," had all things in common, took joyfully the spoiling of their goods, and, in spite of persecution, waxed stronger and stronger, till they turned the world upside down.

Why should not God now so convert the wicked, whether in Christendom or in heathendom, as that they should become at once bright, decided, heroic witnesses for Christ?

Why should not the change in converts to Christianity now be as great as it was in the case of Saul of Tarsus?

Why should they not at once begin to preach the faith formerly destroyed?

Why should we not see infidels, atheists, papists, and unitarians, and other opposers of the truth as it is in Jesus, as well as careless Gallios, converted in numbers, and changed into bold ambassadors for Christ?

Why should it be thought with us a thing incredible that God should raise the dead in this wise?

Let us believe more in the Holy Ghost! Let us throw aside conventional ideas of what may be hoped for, ideas founded on what we have been accustomed to see and experience! Let us remember what others have seen and experienced! Let our prayers and expectations rise to the level of the fulness of might and love which dwell in our risen Saviour.

Let us remember that our God is a "God that quickeneth the dead and calleth those things that be not as though they were"; let us remember that Jesus Christ says, "I am the resurrection and the life."

Let us look in these last days of the Christian era for a repetition of the conversions on a grand scale that marked its opening days!

"God is able to do exceeding abundantly above all that we ask or think."

"If thou canst believe! all things are possible to him that believeth."

"LORD, INCREASE OUR FAITH!"

--(Regions Beyond.)

TELEGRAPHIC NEWS.

London, August 27th: In the House of Commons last night the Secretary of State for India, in reply to a question, said that the British Minister at Teheran had communicated to the Viceroy information as to the proximate number composing the force with Ayub Khan. His Lordship also said that Government has no exact knowledge from the Indian Government as to when General Burrows ordered the advance of his force. In the House of Commons this evening, the Secretary of State for India, in reply to a question, repeated the statement he made on the 7th June relative to the maintenance or not of the frontier as defined in the Treaty of Gandamak. The subject, his Lordship said, was under the consideration of the Viceroy and the Viceroyal Council. A long and excited debate took place on the Irish Constabulary Vote, which the Irish members obstructed on the ground of its military character. Progress was reported this afternoon, and the debate will be resumed on Monday. The Under-Secretary for Foreign Affairs, in reply to a question, said that the paper published at Constantinople, which was prepared for circulation in India containing inflammatory articles against British rule, was printed at the office of the Imperial Government, and subsidised by it. The Ambassador of Great Britain at Constantinople had made representations on the subject, when the subsidy was stopped and the paper ceased to exist. Mr. Gladstone has started on his cruise.

Constantinople 27th: The Ambassadors of the Great Powers at Constantinople have presented a Collective Note to the Porte conveying a refusal to

discuss the question of the Greek frontier, and expressing willingness to negotiate only respecting the details of the cession. The tone of the Note is moderate. The Ambassadors are awaiting instructions from their several Governments relating to the Montenegrin question.

London, 28th: In the House of Commons the Hares and Rabbits Bill has been read a third time and the Burials Bill has passed through Committee. The vessels which are to form the naval demonstration are designated.

Constantinople, 28th: The Porte has sent a Note to its representatives abroad announcing the immediate surrender of Dalcigon.

London, 30th: The Times publishes this morning a letter from Sir Robert Sandeman, pointing out the political and commercial advantages of the Kandahar Railway, and that from the outset it has paid working expenses. Viscount Enfield has been appointed Under-Secretary for India.

September 1st: The Hon'ble W. P. Adam, Chief Commissioner of Public Works, has been appointed Governor of Madras. In the House of Commons last night, a debate took place relating to South African affairs, when it was announced that Government would not Press Confederation those Colonies. The Hon'ble N. Stewart Jackson, late judge of the High Court, Calcutta, has had the honor of Knighthood conferred upon him.

St. Petersburg, 1st: The Chinese Government desires to substitute for the Kuldja treaty a convention ceding the province of Ili. The Russian Government requires a rectification of the frontier in order to put a stop to the disorder arising from the flight of Chinese into Russian territory. It has been decided to carry on negotiations relating to these questions at Peking, whither M. Bultzow repairs.

Berlin, 1st: The Emperor of Germany has issued a proclamation to the army, in which he recalls the memory of Sedan, and urges strict discipline and effective training, to be prepared for war may necessary to guard the Fatherland in future days of difficulty.

London, 2nd: It is announced that the naval demonstration made by the Great Powers has for its object to produce a moral effect, and that it is not intended to resort to coercive measures.

PASSENGERS SAILED.

Per P. and O. Str. *Tanjore*, 28: For Southampton.—Mr B Brough-Smyth, one lady one gentleman, Mr F A Neal, Lieut-Col S H Williams, Lieut G G Barry, Lieut W Coles, Mrs Burton Foster, A Lady, Mrs Melvin and two infants, Lieut H E O Way, Mr R L Ho-kyn, R N, Captain Seton, R A, and Dr Bhicajee Jirajee Domania. For Brindisi.—Mr Philip White, Mr and Mrs F Enlayson, Mr B Ticker, Mr Langley, Mr A J Stuart, Mr W M Clay, Mr W Walton, Mr S P O Scott, and Major Quin. For Venice.—Mr R G Macdonald, Mr H J Bartlett, Mr D P Cama, and Mr H G Evans. For Malta.—Mr B Kellock, and Major Thomson. For Aden.—Mrs Colson and 3 children. Per Str. *India*, Sept. 1: For Guoa.—Major Crookshank, Miss Buse, Mrs W Schwazz, Mr F Lupi, Rev A H Lash, Mrs Lash, and Rev O Ehrle. For Suez.—Mr Mitarindo.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran*, 30: From Southampton.—Mr W Kemble, Sub-Conductor W Hill, Mr and Mrs Lemon, Mr W R Morris, Mr B Johnson, Mr G Newhill, Mr P Malone, Mr W Pearce, Gunner N S Williams, and Mrs Laurence. From Gibraltar.—Mr J M Abreu, and Rev C Abreu. From Venice.—Mr L H Bayley, and Mr A M Gubbay. From Brindisi.—Lieut Col Lane, Mr Sam Cooper, Mr and Mrs Dean Pitt, and Mr Jordan. Per Str. *Rydal Hall*, 1: Major Playfair, Mr Anderson, Mrs Bourne and three children, Mr Liddonis, Mrs Leer and Infant, and Mr Middleton.

Domestic Occurrences.

DEATHS.

HUGHES—August 27th, at Yerowda, near Poona, after a few days' illness, Kate, wife of Walter C Hughes, aged 22 years and 8 months. MCQUADE—August 22nd, at Belgaum, Mary Cecilia McQuade, wife of M McQuade, Esq. H M's 83rd Regiment. MCQUADE—August 20th, at Belgaum, Agnes Mary, child of M McQuade, Esq. H M's 83rd Regiment, aged 10 days. WILSON—August 29th, at Nasik, Helen Constance, only daughter of Major William Henry Wilson, Bombay Staff Corps, aged, 11 months and 12 days.

"BOMBAY GUARDIAN."

Subscriptions received from 28th August to 4th September 1880.

Jungbluth, 23th February 1881, Rs. 3; E. H. Aitken, 31st March 1881, Rs. 7-10; Mrs. Anderson, 1st November 1881, Rs. 11-14; T. J. Tanner, 30th September 1880, Rs. 1-8; Miss Houldsworth, 17th November 1880, Rs. 10-8; Rev. J. G. Hawker, 31st December 1880, Rs. 7-10; Rev. Dr. N. G. Clark, 11th September 1881, Rs. 19-5-6; E. C. Williamson, 1st July 1880, Rs. 7-7-6.

Advertisements.

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